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HOW TO INTEREST YOUNG PEOPLE IN MISSIONS.

A SOCIETY CALLED "THE MISSIONARY HUNDRED."

By Rev. E. J. Dukes, Bridgwater.

THE "Missionary Hundred" in connection with Bridgwater Church arose out of the request of a missionary friend that we would support one of his preachers. The success of the plan adopted with that end in view has fully come up to our expectations, and seems likely to become even greater.

We resolved on limiting the number of young people joining our new Society to one hundred, for the sake of the sentiment and the facility of management. The "Captain of the Band," or Centurion, presides over the meetings; the "Captains of Fifty" look after their own companies, numbered A and B respectively, and transact all the business of the "Hundred"; and the "Captains of Ten" (who are really captains of nine, except as they command themselves as well as others) collect the subscriptions of their small company weekly, pay them in once a month to the Captains of Fifty, sit with their company at the monthly meeting, look up absentees, and find another member when a vacancy occurs.

The monthly meeting takes place on the fourth Sunday of the month, at the close of afternoon school, and lasts less than half-an-hour. When a missionary hymn has been sung, a short prayer, printed upon the card of membership, is repeated aloud by all, after which the reports of the A and B companies are presented, each being stirred up to emulation to report the larger amount for the month. Then follows a short missionary talk, or a letter from the Rev. R. M. Ross, of Amoy, China, who is the superintendent of our preachers in the district of Hui-an, 120 miles north-east of Amoy. A month or two back we were gratified by receiving a message from the Congregational Union of Amoy, assembled in Chiang Chiu, there being 100 pastors, preachers, and deacons in session. The portrait of one of our preachers, which has been framed, and hangs in the lobby of the church, has much interested our young friends; while the circulation of Mr. Ross' letters in the congregation has won the sympathies of many parents.

In addition to the Hundred we have also "Reserves," friends who wish to unite with us, but for whom no room can be found in the ranks. At present there are twenty-four of these, and their subscriptions are received by Captains of Ten upon a second card.

It was foretold by some that the Hundred would injure the other sources of income for our Society, such as collections, subscriptions, working party, boxes in the Sunday-school and in families. So far from this being the case the revival of interest in missionary work in the congregation has been general, and on an average the amount per quarter in the school boxes has been one pound more than it was before. To a large extent the Hundred includes those who would remain non-contributors to the ordinary sources of income. Many members of it are not in the Sunday-school, nor are they the persons who would be asked by collectors for a special subscription, nor have they collecting boxes in their homes.

It should be understood that the amount of work to be done by the officers is exceedingly small. Beyond

the filling in once a quarter of the names by the captains of fifty, and the collecting of nine penny subscriptions once a week by each captain of ten, there is nothing to do. Even this is reduced to a minimum by the desire of some to pay their quarter's money in advance. The expense in our case is nothing, for a friend pays privately for the new cards as they are needed. Nor is there any friction, or difficulty, or failure. The work proceeds smoothly, and we have never yet had any subscriptions in arrears.

A very important point is the quality and spirit of giving. We do not stir up our young people to beg subscriptions, but encourage them to self-denial. We are happy to find among them a sincere interest in missions, which, we have reason to hope, may be cherished and developed by this means. Some habitually go without tea, receiving from their parents an allowance for their abstinence. Some give the money that would have bought sweetmeats. One little fellow is paid for certain duties inside the house, and another for work done out of doors. The money has been earned in woodcutting, weeding, running errands, needlework, garden watering, &c., &c. Our young people, therefore, get a double benefit, learning habits of self-denial for Christ's sake, while also cultivating habits of industry.

Our June monthly meeting was held on the lawn behind the pastor's house. We had forms brought down from the chapel school-room, and spent an evening hour very pleasantly in listening to short speeches and in singing missionary hymns, greatly to the surprise of our neighbours.

I have much faith in this form of effort for two reasons, which are not mentioned above. One is, that it presents an opening for Christian work for those who are diffident or have a dumb spirit, and whom we are seeking to lead by elementary stages to more open church work. The devout sentiment of the whole congregation is also touched by the fact of directly supporting some preachers among the heathen. We have our mission chapels here close at hand; but we have also our own preachers in the great far-off land. The work is one, and is all part of the agency of one congregation. There is an inspiration in being able to pray and speak about "our preachers in Hui-an."

To anyone desiring to start such an organisation, I would say: "First catch your captain." Don't begin by trying to get your Hundred. Find somebody who will throw himself or herself heartily into the work, and then do you two choose your two subordinate officers. Next, let the four select the ten Captains of Tens. And carry the principle of natural and spiritual selection further by letting the Captains of Tens select their own company of nine. This is not democratic, but it is the way to ensure success. At any rate, at the start it will be found safest to go upon the principle of autocratic selection rather than democratic election. Once at work with suitable officers and members, there need be no fear of friction or failure.

I shall be happy to send specimen cards of membership to any friend who will write for them.

PROCEEDINGS OF THE BOARD.

Board Meeting, June 28th. 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 66. Items of special interest:—

On the recommendation of a Special Committee, the Board resolved to urge the Queensland Government not to resume the Kanaka Labour Traffic, but to adopt some other means by which colonial necessities may be met. It was also decided to send copies of the memorial to the ministers and churches of all Protestant communions in Australia.

Miss Foxall and Miss Coombs were appointed to labour in connection with the Antsihanaka and Vonizongo districts of Madagascar respectively. The Rev. E. V. Cooper, late of Huahine, was appointed to Tutuila, Samoa, and the destination of Mr. W. J. Edmonds, of Hackney College, was changed from Tutuila to the Tsiafahy district of Madagascar.

The return to England of the Rev. W. A. and Mrs. Elliott, of Inyati, Matebeleland, the Rev. J. Good, of Kanye, Bechuanaland, South Africa, and the Rev. A. E. and Mrs. Claxton, of Samoa, was sanctioned.

The Foreign Secretary was asked to proceed to South Africa, as a Special Commissioner on behalf of the Society, to make such arrangements as, after careful inquiry on the spot, he might consider to be the best for carrying on mission work among the Bamangwato; and also to make inquiries and give a report and recommendation to the Board with reference to education in Bechuanaland, and on other matters relating to the South African Missions of the Society.

With a view to increasing the interest of children in the Society, the Board approved of the establishment of a Children's Missionary League, and asked the Revs. Stanley Rogers and E. J. Dukes to confer with the Home Secretary as to details for working out the scheme.

Board Meeting, July 12th, 1892.—Rev. W ROBERTS, B.A., in the Chair. Number of Directors present, 67. Items of special interest:—

The following appointments were made:—

Rev. E. W. Watson, B.A. (of Wollerton), to Madras; Rev. Evan Bryant, for temporary service at Peking; Rev. H. H. Theobald (of Kirkham), to Benares; Mr. J. W. Gillies (student at the E.U. Theological Hall, Glasgow), to Quilon; Mr. Harold T. Wills, B.A., B.Sc., F.G.S., to Trevandrum; Mr. G. Peake (son of Rev. P. G. Peake, of Madagascar), as a medical missionary to Fianarantsoa; and Miss S. Slater, to Bellary.

Offers of service from the following were also accepted:—

Rev. W. Thomas, of Waterhead, Oldham; Mr. J. B. Freshwater (of Leicester), as an artizan missionary; and Miss L. Nicholas, of Walthamstow, as a medical missionary.

The Directors expressed their gratification at the Christian enthusiasm and consecration of the churches connected with the Amoy Mission, as manifested in their desire to open up fresh work in the region of Ting Chiu, and will be prepared to respond to the appeal as soon as suitable men present themselves.

The Board sanctioned the return to England on furlough, in 1893, of Miss Miller, of Amoy, and the Rev. T. Bryson, of Tientsin.

The resignation of Mrs. Morrison, of Tientsin, was accepted.

The Mark Clark Prizes were presented to the following scholars in the School for the Sons of Missionaries, at Blackheath;—Arthur E. Hewlett, 5th Form, 1st place; Balfour A. M. Helm, 5th Form, 2nd place; Edward R. Gammon, 4th Form, 1st place; Edward H. Williams, 4th Form, 2nd place; Henry H. Stephenson, 3rd Form, 1st place; Robert F. McKenna, 3rd Form, 2nd place.

NOTES BY THE FOREIGN SECRETARY.

FOR the third time this year, our Monthly Prayer-meeting has to be suspended on account of a public holiday. This is not because those who are daily at work in the Mission House are glad of a day's rest like their neighbours, but because the city is empty, and those in the suburbs who usually attend the meetings are otherwise engaged. Yet it is always with great regret that we intermit these gatherings for prayer. They are frequently alluded to in the letters of missionaries, especially in the letters which tell of disappointment and discouragement. At such times it comes as a great refreshment to our workers to remember that we meet to pray for them. I have sometimes wondered if friends at a distance who are unable to be present at these meetings would be disposed to join us in spirit at God's throne of grace by setting apart a portion at least of the hour from 4 to 5 p.m. on the first Monday in each month. If this were done, the apparent break of continuity, when Bank holidays release the city toilers and close the Mission House, would not be a real break. Such a special effort to unite in prayer would not in any way conflict with the Watchers' Band; on the contrary, it might be expected to have its best support from those who were most earnest as members of the larger circle.

THERE seems still to be misunderstanding as to the special qualifications required in missionaries. The artizan missionary is not, in the Society's use of the term, a Christian artizan who is sent out to preach to the heathen, but one who is prepared to serve Christ in the mission-field by using his handicraft. In some fields there is need of men skilled in carpentering, brick-making, building, and blacksmith's work, to erect the various buildings required for mission purposes, and to teach the natives these useful trades. Such men, if earnest Christians, will find abundant opportunity for exerting a spiritual influence; but the Society seeks for those who recognise that their calling of God is to glorify Him by means of their handicraft, and who are prepared for His sake to put their technical skill at the disposal of the Mission. The Lay Evangelist scheme is not a device for enabling men to escape from the necessity for college training, but a means of introducing to mission work men of tried character and experience of the world who are too old to go to college. A raw youth, who has neither had a thorough education nor the discipline of business life and Christian work for a considerable time, is as unfit to be entrusted with responsibility in the mission-field as he would be at home. We do not say there is no work that such can do, but for this Society to send them out would require a reversal of its settled policy and a return to methods which have been already tried and deliberately given up.

AMONG the large number of untrained youths who are anxious to go out to the mission-field, a fair proportion are men of evident natural ability, who would well repay a college training, but who have not the means to go to college. £100 would, in most cases, suffice to enable a man to pass through the first half of his college course, and thus to qualify him for being accepted as a student under the Society. Surely there are friends to whom it would be a pleasure thus to provide for the education of some promising candidate for missionary service.

R. WARDLAW THOMPSON.

AT HOME IN NEW GUINEA.

FROM A PRIVATE LETTER.

IT is now a quarter to six. I have tea at six. The boys are scuttling about in the bustle of the business of preparing this great meal for me. It amounts to little more than a matter of form, for I seldom touch food after midday when I am alone. Little thing as it may seem, it amounts to one of my greatest difficulties to eat a meal in solitude. I have frequently told the boys not to trouble to get anything at all, for it often means sitting before my food for five minutes, and then ringing the bell and telling them to clear it away. I remember once doing this, and about five minutes after the *Niué* was sighted coming in, with Walker on board. I sent at once for Josia, and told him to have dinner ready for Walker by the time the *Niué* came to anchor. I sat down with him an hour after, and we both ate a hearty meal. It did not strike me until after that I had previously told the boys to get me nothing, as I had no appetite. This is the only inconvenience worth mentioning that I suffer from—solitude. No one likes his own company if he can get better, which, of course, he always can; but it is tolerable when the nature of your work, in which you've your whole heart, demands it. After tea, we have evening prayers in the large room of Ono's house—the old house in which I camped for nearly six months. When I'm ready, I call one of the boys and just say "*Pate*," and the bell rings—it's an ordinary cow bell—and we all assemble for worship. Then I come back and take my seat in my study, and receive two or three calls. Somebody has a bad pain just where his hand is, and a few drops of chlorodyne sends him out a new man. Somebody else wants a pen, and I fix him up. Another comes in to say my turkeys have scratched up *all* his young beans, will I give him some more seeds? I give him six, and tell him to watch when they come up, and then put long sticks in the ground beside them, to give them something to aspire to. If I'd spent half the time getting some practical knowledge of draining, and farming, and carpentering that I spent on Hebrew and theology I could have put it to good use out here. At present I don't see how I shall ever expend the capital I laid up at Cheshunt. I still strongly urge the necessity of a college course as a preparation for missionary work, but I would alter the course from what it is at present, and let the men learn a good many things which they would be bound to make use of every day of their lives in a country like this. Personally, I had two educations. The life I lived in New Zealand was a splendid preparation for the work I am now engaged in. As for Cheshunt, I would not have missed that, despite the little use I feel I am likely to make of what I was taught there, on any account. After my callers are satisfied, I send for a young man named Dagoela. From eight till nearly twelve we are generally together. I wish I could describe Dagoela, so as to give you the faintest idea of his sterling character. If I told you all

A VILLAGE SCENE IN NEW GUINEA.

I could about him, I am afraid you would be bound to remember he is a New Guinean, and come to the conclusion I was exaggerating. It is generally the language we are at, but we do not always spend our time grubbing into words. Sometimes he tells me the curious traditions of his countrymen. Sometimes I tell him scraps of English history, or a fairy tale. "Jack and the Beanstalk" took his fancy at once. When I had finished it, he stroked his stomach, and, looking so happy, said: "Oh, master! that is good." He is very anxious I should put a lot of old English stories into a book for the New Guinea boys. He was greatly struck with the "Pilgrim's Progress." He could follow Bunyan's idea as intelligently as an Englishman would. Sometimes his old father steals into the room, and sits and listens to us. He is the old chief of Suau, and comes here in a large canoe very frequently. He really seems proud that his boy should be so much in advance of the rest of his countrymen.

As a rule, once a week I spend the whole of the evening with the boys and girls, in Ono's house. After prayers, their games are brought out, and, squatting about the large room in little groups, some play at marbles, some grind tunes out of an organette I bought some time ago, some play bagatelle on a table I purchased soon after I came to New Guinea, and in other ways all find plenty with which to amuse themselves. Or I teach them a hymn, or perform a clumsy conjuring trick, much to their delight and still more to their astonishment. I have a very nice girl here, living with Pari, named Sepu. She belongs to an island forty or fifty miles from here. Whenever a canoe comes in from Ware someone usually brings a message from Sepu's mother, saying she is to go home. On one occasion we made up our minds to send poor Sepu away, since her mother was so anxious to have her back, but when she informed us her mother was a rather wild woman, and spent a good deal of her spare time dancing, we thought we would keep Sepu from such influences, and told her she might stay. However, a week ago a Ware canoe came in to an island close by, and, meeting the chief when I was there on a visit, he told me Sepu's mother was a passenger, and that she was going to take Sepu back to Ware. Late the same afternoon, after I had got back to Kwato, we saw some natives over on the beach at Logia signalling to us, and evidently anxious to get across. We sent a canoe, and with the party was the old lady in question. She was in mourning for someone, which did not improve her appearance. The custom here is for a person in mourning to paint his body black. We don't allow this kind of thing amongst our own people. They give that up as being a heathen practice. But we do not tell them that the majority of British people parade their grief in very much the same way. I sent a message into the teacher's house, saying the visitors were to come in and see me. They came in, expressing their bewilderment at seeing so many wonderful things in my house by some very peculiar inflections of the voice. I gave them some tobacco, motioned them to be seated on the floor, told them to make themselves at home, and then told Josia to fetch some of the Christmas toys in for them to see. Amongst these was a doll which has always caused a great sensation whenever it has been exhibited. In its normal condition it stands with its arms outstretched. By pinching it in the chest the hands are brought together in front and the head is dropped to the usual squeaking accompaniment from within. I got this doll and stuck it up on the table. They must have thought there was something uncanny about it, for they got as far away from the table as the wall would allow, and one said: "Master, we are very much afraid." "Oh," I said, "don't be afraid, I'm going to ask this gentleman what's to be done with Sepu." Then I turned to the model. "Is Sepu to go to Ware?" Here I vigorously shook it, and explained to my visitors that meant "No, certainly not." They looked at each other in great astonishment and held a short conference. Then, as gravely as I could, I proceeded: "Is Sepu to stay at Kwato?" I pinched the doll's stomach, with the usual result, so far as the doll was concerned, but it was too much for my audience. They were off to their canoes, evidently of opinion they had no right whatever to doubt such an authority, and Sepu was left behind.

C. W. Abel.

TWO NEW CHAPELS IN THE HANKOW DISTRICT.

Hankow, May 15th, 1892.

DEAR MR. COUSINS,—I am sending you a few details connected with the opening of our two new chapels—one at the Chén Village in Hiau Kan, and one in the city of Hankow. The chapel at the Chén Village is beautifully situated, and can be seen a long way off. The building is in every way well adapted to our present wants; and, whilst there is much about it to attract the notice of the surrounding population, there is nothing in its style of architecture that can possibly give offence to any one. The opening day was one not to be forgotten by those who were present. The weather was forbidding in the extreme; but the congregations were good, and the services inspiring. Seventeen (eleven adults and six non-adults) were baptized, and the Lord's Supper was administered to several tens of disciples. Not a few of the brothers were present as spectators. They listened well to the preaching, and seemed interested in the event of the day. In spite of the inclemency of the weather, our hearts were warm with gratitude to God and love to one another.

It was our intention to open our new chapel at Hankow on May 1st, whilst our friends Mr. and Mrs. Halley, of Melbourne, were present with us. But the weather was so bad that we were compelled to put it off to the following Sunday. This was a great disappointment to them and to ourselves. On the following Sunday, May 8th, the weather was charming, and

we had a day of real refreshing from the presence of the Lord. The morning service was well attended ; the prayers were heart-felt ; and the words spoken by the missionaries and the native Christians were such as to lift the thoughts of all to Him to whose glory this new place of worship has been erected. In the afternoon the chapel was crowded with devout worshippers. We would have gladly invited the converts of other churches to join us on the occasion, but we had no room for them. The spacious building was filled with the members of our own church, residing in and around Hankow, Wuchang, and Hanyang. It was a glorious sight, and I felt it a great privilege to be permitted to preach to such a congregation in such a sanctuary. A spirit of true devotion and great thankfulness pervaded the assembly. At the close of the service the mutual congratulations were hearty and numerous.

The Christians themselves have contributed well towards both chapels, and they are rightly proud of both. Of the chapel at Hankow they are very much so, on account of its size, its beauty, and its special dedication to the sacred use of worship. Our other chapels are used mainly as preaching halls, in which the Gospel is proclaimed daily to the heathen. This chapel is set apart for the use of the Christians, in which the Gospel will be preached to them, and from which prayer and praise will ascend from them. They like to call it their Temple, and our hope is that it will prove to be to them for many years a meeting place with God as well as with each other. It has been my desire for many years to see such a building in connection with our Mission in Central China, and now I bless God that my desire has been gratified.

I may state that these two chapels have cost the Society nothing. Both are free of debt, and the entire cost has been defrayed by the converts, the missionaries, and personal friends of the missionaries. It would surprise the Directors to see the amount of property the Society holds in Central China as a donee. It is to be hoped that the day is not far distant when some of the more wealthy Chinese will join us, and help us to carry the work on into the inland cities and towns without our having to draw on the Society's funds. That day will come, and it may not be far distant.

The work of conversion is going on among us, and every month we are permitted to rejoice over some additions to our number. On May 1st seven adults were baptized, of whom two are Hunan men. One of the two was at one time Chou Han's cook. Chou Han, as you are aware, is our arch enemy in that province. He was at the head of the anti-foreign and anti-Christian party, which gave us so much trouble last year. Some of the vilest of the Hunan publications have been written by him. It was on our last New Year's Day that I saw his cook for the first time. Ever since he has been attending our services regularly, and now he is one of our number. Let us hope that Chou Han himself may turn up as an inquirer some day. I am ever praying for this. The other Hunan man, who was baptized on the same day with Chou Han's cook, has been trying to influence his fellow provincials residing at Hankow to follow in his own footsteps. The other day a lady of fifty sent me two beautifully gilded images (one of the god of riches and the other of the goddess of mercy), with the message that she required them no more. I afterwards found out that she is a native of Hunan, and had been preached out of her idolatry by this man.

Many Hunanese attend the daily preaching at our chapels these days, and among them there are not a few from Chang-sha, the capital of the province. Chang-sha has become notorious of late as the headquarters of Chou Han and his clique. All the vile literature with which this valley was deluged last year and the year before came from Chang-sha. On account of the pressure brought to bear on Peking by the Foreign Powers, Chou Han's clique has been broken up. The publishers have been punished, the literature has been suppressed, and Chou Han himself has disappeared. This time last year the walls of Chang-sha were covered with anti-foreign placards of the most foul and inflammatory kind ; to-day we are rejoicing over the fact that the whole thing has been suppressed, and that the walls of Chang-sha are now as clean as the walls of Hankow. In a letter from a convert in Chang-sha, just received, I am told that a wonderful change has come over the city. For all this we feel very thankful ; but I regret to add that Hunan is not yet open It is for this I am constantly praying, and I want you to join me in this petition.

I am about to start for the Tien-men district, where I hope to meet with a number of inquirers. I am told that from twenty to thirty are seeking baptism, and that some nine or ten are very satisfactory. I shall be away about fifteen days. Mr. Terrell is going with me. I wish you could send us half a dozen more men of Mr. Terrell's stamp.

Yours sincerely,

Griffith John.

[I have just received a letter from Mr. Gladstone, thanking me for the copy of the "Picture Gallery" which I sent him. I wrote him on the occasion, but I did not expect to hear from him in reply. I need not say that I am more than pleased.—G. J.]

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE following branches have been formed since the last list was published. In several other places the arrangements are nearly completed for making a start :—

Branch.	Secretary.
Ashton-under-Lyne	Miss Howorth.
Dedham	Miss Emma Purkiss.
Dulwich	Miss Ramsey.
East End	Miss Scrutton.
Finsbury Park	Mrs. Thomson.
Highworth	Mrs. F. B. Smith.
Manchester	Miss F. A. Williams.
Peckham	Mr. Thomson.
Sheffield	
Stamford Hill	Mrs. R. S. Ashton.
South Australia	Miss Goode.

It was erroneously stated in last month's Chronicle that a branch had been formed at Stalybridge.

H. L. Hebditch.

SAMOAN WARRIORS. (*From a photograph.*)

HOW TO INCREASE INTEREST IN RELIGIOUS SERVICES.*

THERE is no missionary or other wise man in the world who can create soul-interest in the things of God. Only the Spirit of God can do that. But, notwithstanding this, there are things which we may do to help to increase interest in things which are good.

What about the work of God in Samoa at the present time? Do the people rejoice in religious things as they once did? No. There is lifelessness. There are few, relatively, in our villages whose hearts are in the things of God. If we compare the present with the past, the present falls short. From the year 1858 to 1868 was the time of greatest spiritual interest. If one thoughtfully considers matters, he will be filled with grief at the condition of the work of Jesus in Samoa to-day.

Let us examine into the reasons for this. Are not the pastors and church members the root-cause of what is wrong? Look at those who in the early days of Christianity did God's work. They spoke, being filled with the Holy Ghost. We are told that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." And, as a consequence, "The Lord wrought with them." Through the faithfulness of the workers, many people were turned to the Lord. We are called at these meetings to consider what will be useful to cause a revival of the work of the Lord in Samoa. Let us speak faithfully.

1. People will become interested in the things of God if we pastors are men of prayer. Prayer is the root-cause of prosperity in what we do, for by prayer we obtain the highest help—that which comes from above. Through our prayers, blessing will rest upon our work, and we shall reach the hearts of the people, so that they will rejoice in Jesus and in the things of Jesus. It was thus formerly: "These all continued with one accord in prayer and supplication." Let us thus continue in prayer and supplication. The pastor whose work is thus done will find his people—both old and young—rejoicing in all that pertains to the work of the Lord.

2. Another thing that will create interest is faithful preparation. Don't be careless. Let it be not only Sunday, but other days also that are well prepared for. Don't preach anyhow, but work for your people. Whether sermon, or exposition, or conversation, let all be with the aim of leading people to Christ, that in Him they may live. The pastor who does not rest, but who wishes to enlighten those who are dark, to put right those who are in error, to strengthen those who are weak, will certainly succeed in leading men to Jesus for salvation.

3. Then men will rejoice in the things of God if they see in their pastor that which is good. The right-living pastor, who himself looks to God for guidance and help, will be successful. He will begin in his own family. There will be no breach between himself and his wife. He will train his children according to the teaching of the Lord. He will care for his people. He will be mild-tempered towards those who are difficult. In love he will seek the erring ones; he will try in love to bind all together, and to bring them all to Jesus. He will endeavour to be what Paul urges Timothy to be when he says: "Be thou an example of the believers, in word, in conversation, in love, in spirit, in faith, in purity."

Verily, the work of a pastor so faithful to Jesus will not fail. He will interest people. Many do not care to go to services now because they dislike the conduct of the pastor, his lack of good temper, his self-seeking, his thought for things of the body rather than for things pertaining to the spirit. When people see such things in a pastor they are led to despise the things of God. That pastor preaches in vain. Few will go to hear him. His conduct is the great hindrance to good being done. And this is the root-cause of much that is to be deplored in connection with the work of the Lord in Samoa. Let us as pastors imitate the Lord Jesus when He lived upon the earth. He said: "My meat is to do the will of Him that sent Me, and to finish His work."

Let us all be faithful and wise in doing the Lord's work. Let us study to show ourselves approved unto God, workmen not needing to be ashamed, rightly dividing the word of God, and let us be "filled with the Spirit"; then the people will be interested in the things of God, and we shall experience a revival in the work of the Lord in Samoa.

The above is a free, but faithful, translation of Ala a's paper.—*S. J. Whitmee.*

* A paper read at the half-yearly meeting of missionaries, native pastors, and delegates at Malua, Samoa, on May 11th, 1892, by Alama, native pastor.

MR. WANG, A NOBLE CHINESE CHRISTIAN.

London Mission, Chung-King, West China,
March 30th, 1892.

DEAR MR. COUSINS,—We in Chung-King commenced the year's work under a heavy discouraging cloud. Most of the people who had attended our services as professed inquirers for about a year fell off, and the majority of our senior day-scholars likewise did not return after the New Year holidays. But most trying of all was the illness of our native preacher, Mr. Wang, whose death it is my sad duty to report to-day. Never very strong, Wang had of late become exceedingly feeble. When Dr. Davenport went to Hankow last year, we judged it wise to let Mr. Wang go with him, in the hope that a short change to his native place might help forward a recovery for which we most anxiously hoped and prayed. He returned to Chung-King with Dr. D. in January, but he had not been long back before we saw that his disease was striking its roots deeper, and that the end could not be

far off. He died on Friday last, the 25th inst., and I cannot refrain from saying that the main earthly pillar of our little church, in this distant region, has been removed. Let me tell you a little about this native brother, whom we all loved in life, and whose too early death, for he was only thirty-six, has cast a profound shadow upon our mission station.

Nature had not endowed Mr. Wang with an attractive face even for a Chinaman, but I have often and often seen it transfused with a glow of light sufficient to change the whole appearance of the man. Wang was no ordinary believer. He embraced Christianity with all his heart seventeen years ago, having heard the Gospel for the first time in our Kia Kai Chapel, Hankow. Dr. John baptized him, and is able to bear me out when I say that no more satisfactory or whole-hearted convert has ever been received into the Church. For many years after his conversion he was in the employ of the American Bible Society as a colporteur ; but when in 1888 it was finally decided that I should come here and commence the Sz-Ch'uen Mission, Mr. Wang was induced to join me as native evangelist. We travelled together from Hankow on the same steamer and on the same native boat, and indeed, with the exception of the short time which he spent down river last year, we had never been separated. At first I confess that I felt a little disappointed in him ; for not only was he no scholar, but he was apt, too apt I thought at times, to declare his belief to strangers without regard to time or place or anything else. But I soon understood the value of the helper God had given me, and speedily learned to appreciate his worth. One idea possessed him, and that was to serve God with all his heart and mind and strength. Everything was made subservient to his work for Christ. "Work while it is day," he would often say, and this advice to others was backed by a splendid example of unceasing earnestness and devotion. It mattered nothing to Mr. Wang who the person might be with whom he was having intercourse ; he always took care to lead the conversation to Jesus Christ, and His power to save men. On a board in his room he had written : "Visitors must be prepared to talk of the doctrine : if they have no wish to converse they must read a book." The grand point in his character was that he was able to show the reality of the Gospel he preached so fervently in his own life. After his death a non-member speaking of him to me said : "There was no difference between him and the Book," and this testimony was not spoken in response to any prompting on my part, but came spontaneously. Another individual, a literary man, has developed the same idea in a very graceful couplet, a free translation of which is : "He behaved with correctness ; his goodness was higher than the common forms. With an even mind he kept himself under restraint, and in nothing did his conduct differ from the precepts of the Holy Book." You will agree with me that so grand a testimony concerning one of our native brethren is beautiful, and it is all the more beautiful because it is as true of my late friend as it can be true of any man. Latterly, in some respects, Mr. Wang's character developed rapidly. During the last year of his life, he seemed to live constantly in conscious communion with the Saviour. Sweetness and gentleness of disposition were always present ; but of late his whole being seemed to be steeped in spirituality. About three weeks ago there was a slight improvement in his physical condition, and we thought that there was a chance of recovery. But this transient hope of life did not in any sense change the tendency of his thoughts. Said he to me : "If I go now it will be an earlier realisation of my hopes than I at one time anticipated ; if permitted to live, it is that I, an earthen vessel, may get grace to glorify my Master more and more." Self-abasement was ever to the fore in his speech. "An earthen vessel"—that was the oft-expressed estimate of himself. A favourite text of his—one which he asked a good penman to write in large character, so that he might nail it in a prominent place in his room—was : "Sinners, of whom I am chief." And when reminded, as I often did remind him, of the words following, "I obtained mercy," he would remark, with striking emphasis : "Yes, yes ! Thank God ! Thank God !" The end was brought on suddenly by physical collapse. It was after having conducted our usual Wednesday evening prayer-meeting that I, with Dr. Davenport, visited him, only to find, alas ! that *rigor mortis* had set in. He was able to speak only a very few words in his usual voice, and then the muscles of his face contracted so much as to prevent clear articulation. But in spite of this, and in full knowledge of the fact that his end was fast approaching, he addressed us individually—foreigners and natives—in the most earnest and yet pathetic manner. Never shall I forget that scene. We felt we were in the very presence of God. The kind of man our brother was will be all the more clearly seen by my quoting some of his last words. No wonder a native said to me afterwards : "We were listening to the voice of God." Friends were supporting him on a chair, when he said :

"My time has come. Listen attentively to what I say. I am going home first. You will follow, but see that you bring many with you to glory. You have different dispositions, but remember the Holy Spirit is *one*. Be filled with the Spirit."

To Mr. Hwang, one of our members for whom Mr. Wang had laboured much and prayed often, he said : "Trust the Lord always. God gave His Son for you ; will he not also with Him give you all things ? Remember how He cares for the birds of the air. Be faithful to Christ yourself, and plead with your wife to trust in Jesus with all her heart."

To Mr. Wang, another of our members, and one for whom our late brother entertained a growing affection, he said : "Be quick about leading your mother, wife, and child to Christ. Don't be satisfied until they trust in Him, and you, yourself, serve Him with constancy."

To Mr. Li, a Hankow man, and his greatest friend in Chung-King, he said: "My beloved brother, never forget that it is easy to reprove a man; and to expel a man from the church isn't difficult; but to help a weak brother and to save him is far better."

To our day-school teacher, who is not a full member, he remarked: "Make haste and confess yourself a sinner, and trust Jesus the Saviour of sinners."

To Mr. Chang, an old friend and a member of another Mission, he said: "Bring many souls to heaven with you when you come."

To all standing round him: "Never forget that the goodness of a Christian should not only come up to, but surpass the goodness of other people. Ordinary virtue doesn't count."

To Mrs. Wilson: "May the blessing of Abraham be yours."

To Mrs. Davenport: "You will get a reward for loving the Chinese."

A message for Dr. John, his old pastor: "Tell him that his crown of glory awaits him."

After a little time he quoted the last verses of Matthew xi., and Romans viii., and added: "I have a Saviour who is all sufficient."

To Dr. Davenport: "I am a sinner, doctor, but I trust in loving kindness."

When I said to him, "You will soon be with Jesus," he replied at once: "Oh, I am always with Him." After that he expressed a wish to be laid upon his bed, and was only able to speak at intervals, although quite conscious. He lingered in great and ever-increasing weakness for about twenty-four hours, and then the end came, shortly after midnight on the 25th inst. So passed away one of China's humblest, yet purest and best sons. "Know ye not that there is a prince and a great man fallen in Israel this day?" We laid him to rest on the following Saturday in our mission cemetery, and were not surprised at the large concourse of friends – natives and foreigners—who followed the coffin to the grave. Even those who did not believe as he did were forced to respect him, and to admire his sterling qualities. For myself, I cannot but say that the character of this Christian Chinaman was beautiful. It was certainly the most perfect I have ever seen during my fourteen years' residence in the country. I had a reverence for him that I never felt for any other convert. His was really an exalted piety. All he had, his life, his strength, his possessions, everything, was daily dedicated to his Lord. He was a bright and intelligent Christian, a man full of genuine interest in and warm sympathy for others. I shall ever regard it as a high privilege to have been associated with him in work for Christ. If, from the bitter, orthodox Confucianist's standpoint, Mr. Wang King-foo was "a moral outcast," surely, in God's estimation, he was a chosen vessel filled with grace. For me, always, he was a brother greatly beloved. May the gracious influence of his consecrated life be long felt!, The Church in China can ill afford to lose so conspicuous an example of whole-hearted devotedness, of firm consistency, of spiritual vigour, and yet of genuine tenderness and child-like simplicity, such as were combined in the character of this noble Chinese Christian. I see not now how his place is to be filled among ourselves. For the present, we must be content to wait until God sends us another helper. And he will be welcome, indeed, should he prove to be in possession of the choice qualities which adorned the brother whose loss we in Chung-King sincerely mourn to-day.—I am, yours very truly,

J. Wallace Wilson.

LINKS BETWEEN HOME AND FOREIGN WORKERS.

My dear Mr. Cousins,—You may, perhaps, like to have some account of a missionary prayer-meeting at which I was lately present. We need not say where it was held, further than that it was in connection with a church in the West of England. There were not a very large number present; but those who were there knew for what purpose they had come, and entered into the spirit of the meeting. During the meeting it was announced that Miss Craven and Mr. A. S. Huckett, who had both visited the church as deputations, were to sail for Madagascar in a few days, and the following resolution was put to the meeting:—"That this meeting gratefully remembers the kind services rendered by Miss Craven and Mr. Huckett as missionary deputations, and now that they are returning to their work in Madagascar commends them to the constant care of their Father and ours." It is needless to say that this resolution was unanimously agreed to, and that the chairman was requested to convey it to those interested.

Another special feature of this meeting was the reading of a message from Mr. F. P. Joseland, who, before going abroad, had more than once occupied the pulpit of this church. In this case also the chairman was requested to reply in the name of the church. After singing a hymn, the meeting was closed with earnest prayer for all our sisters and brothers who have gone out from us to preach the Gospel of Jesus Christ, and especially for those whose faces we know and whose voices we have heard: for McFarlane, in Mongolia; for Owen and Sadler and Joseland and Miss Smith, of China; for Chalmers and Lawes, of New Guinea; for Huckett and Miss Craven, of Madagascar; for Wookey, of South Africa; as as well as for Ward and Hart and others who shall join them. Slowly and reverently these names were spoken. They were names that in every case, with one exception, recalled to memory a voice, a face, and a special sphere of work.

Is not deputation work a very blessed thing when it means the forging of these permanent links between home and foreign workers? Besides being an honourable work, is it not a service that any man might covet for the sake of the after-consciousness, when he has returned to his oftentimes lonely work, that there are churches who remember him, and talk to God about him?

I was at this same church two Sundays later, and in the morning service the preacher paused in the usual order, and announced to the "great congregation" that two whom they would remember were then on their way back to missionary work in Madagascar. "It seemed to him a fitting thing," he said, "that those who not only in the wider sense had gone out as Christ's representatives and theirs, but that especially those who had rehearsed in the ears of that congregation the great things that God had done for them and by them, should be thus publicly commended to the constant protection and comfort of God." And in the prayer that immediately followed, the minister and congregation asked that God would give Himself to these His servants ever according to their need.

Again I say that no one can afford to think lightly of deputation work if these are the results that flow from it.

Yours, &c.,

A. H. C.

Another Visit to Outstations

THIS time the places visited were two towns, one about ten miles away from Taung, and the other about eighteen. In this case, a wagon was necessary ; but as the much preparation incident to a family outing did not seem worth while, I went alone, leaving home before breakfast on Saturday morning. In one respect the journey was one of surprises, and illustrated the anomalous state of things sometimes to be met with in Bechuanaland at this season of the year. During the week, we had had good rains at Taung ; and, judging from the clouds, I had concluded that this welcome rain had been general. One part of the road lay across a valley, which after heavy rain is a veritable Slough of Despond ; and almost my last words at starting were, that we should very likely stick in the mud. Rain fell again while we were having breakfast, about an hour and a half from home ; and had I not been pressed for time, I should most likely have delayed inspanning for a while. We went on, however, splashing through rain-pools in the road ; but when we reached the dreaded valley, we found that its mud was quite hard, and even almost dry. Beyond that, the road was quite dry ; and during the afternoon trek the oxen kicked up the dust. We slept about half-an-hour's walk from Phokwane, at a place where water is almost always plentiful and close at hand ;

MEDICINE MEN AND RAIN DOCTORS.

but to our surprise we found that the large hole, which is generally full of drinking water, contained nothing but a little mud, and the place where the oxen usually drink was quite dry. Can anyone in England fancy how trying it must be to people whose gardens are drying up and becoming hopeless, while the clouds show that plentiful showers are falling again and again only a short distance away ? Who can wonder that such a people, in the darkness of their ignorance, hope and trust in rain-makers ? How easy it must be for them to believe that the doctor employed by a neighbouring chief is a cleverer man than their own.

Phokwane is a town whose people have a history that has not yet been written. They are the remnant of that section of the Batlaping tribe which bore the brunt of that last Boer war of the old-fashioned sort. It was their chief whose head the Boers cut off, put into a little leathern sack, and sent by a woman captive to the paramount chief, Mahurah, with the message : " Do you want peace or war ? " It was this chief's son and successor who made a much-talked-of speech when one of the last of the Boer envoys visited Taung just after my settlement there. The envoy had been sent to demand payment of the war indemnity, and to threaten that if it were not soon paid another command would be sent. Then Gasibonwe's son stood up in the meeting and said : " You have killed my father, you have taken our children, you have stolen our cattle. If you want my answer, it is this : Go back and tell Paul Kruger I *want* war." Another of Gasibonwe's sons was the leader in some of the deeds of blood which marked the beginning of the Griqualand West war. A friend sent me a recent number of the *Christian World*, containing an article by the ever-young and always interesting Christopher Crayon, giving an account of the experience of a Mr. Thompson in South Africa. It was the Phokwane people who shot and mutilated Mr. Thompson's father, and some of them spent years as convicts at the Cape because of the deed. A solitary missionary belonging to the S. P. G. has his home among them now ; but in visiting the place occasionally I do not feel that I am intruding upon another man's district, inasmuch as our congregation was in existence there before this brother came, and his coming has made no difference to it. There are two young fellows in the church there who are preparing as candidates for the Moffat Institution Seminary. Both of them have suffered in troubles arising from the opposition of heathenism, and have done much to help on the work in a dark place.

A pleasant early morning walk over the hills took me to the church, where the people were assembling earlier than usual, according to my request. The little church was more than full for the service, and at its close there was a baptism, and the Communion service with about thirty communicants. The walk back to the wagon was also pleasant, inasmuch as heavy rain had evidently fallen in the south, and the wind coming from it was cool. I had to have a hasty dinner, but as regards food I was in clover. Two real chickens—supposed to be equal in bulk to one of our moderately sized

fowls, and the fowl half the weight of a real barn-door bird —had been cooked for my two days' provisions. My daughter makes bread nice enough for a king, though perhaps lacking a little in the matter of whiteness. With cold fowl and good bread there was no fear of missionary privations. And, in fact, luxuries even were expected, as a present of milk in the morning had enabled me to look forward to a second course —a favourite rice pudding boiled in a saucepan. But, alas! my usually careful driver cook, knowing that my time was limited, was too liberal with the sticks, and the consequence was that when the pudding was served it needed more milk in order to make it soft enough to be enjoyable to toothless gums.

After dinner we trekked two hours and a half towards home, and reached Magogong just as the bell—or rather the wagon-wheel tire hung up in a tree — was being rung for the afternoon service. It is not often that I preach twice on such a day; but the cool wind had kept my head unusually comfortable, and I was able to enjoy the full service. The people of Magogong were new comers. Their chief is the eldest son of Tantje, who was chief of Lebatlong, and they have removed from Griqualand West, because they say they were not comfortable there. As a matter of fact, their removal is more the result of an effort on the part of a little chief to make himself bigger; and I fancy most of the people are less comfortable now than they were in their old homes. They are now in a good neighbourhood for gardens; but the native reserve was already crowded, and water is very scarce where they have settled down. The cattle and flocks have to go a long way to drink; and last year the people had to send to the Hartz River for barrels of water—a distance of about five miles, if not more. Coming from a district which has long been evangelised, a much larger proportion of them than usual are church-goers; and I finished the engagements of the day by administering the Lord's Supper to about eighty of them.

At sundown we started for home, and, as usual in the evening, I walked on ahead. The evening being cool, I went farther than usual before waiting for the wagon to come up. I then found that the smacking of the whip and the rumbling of the wheels were no longer to be heard, even after long waiting and listening carefully. Had I not been a man of experience, I might have thought that the driver had taken a wrong road; but I have learned not to compare the wisdom of an Englishman with that of a Mocwana in regard to such a matter, and I soon found that I was the wandering party. I was on one road to Taungs, but it led to the outside villages, and not to the centre of the town, and was so roundabout that my mistake involved a walk of more than three hours. Fortunately, I just escaped having to wade across the Hartz River in the dark. As I neared the drift I heard the welcome sound of wheels approaching it by the road I ought to have taken, and by making a spurt, heedless of the effects of wait-a-bit thorn bushes, I caught the wagon just as it was going down the bank. We were then near home, and I felt that I had accomplished more than a Sabbath day's journey. After three hours' sleep, however, I awoke, feeling refreshed, and knowing that I should sleep no more that night. Part of a rough copy of this paper was written before daylight, and I was ready to officiate at a marriage service early on Monday morning. Of course, my head protested afterwards; for no reasonable head approves of its owner being so foolish as not to be able to sleep when he ought, even though this may be partly its own fault.

MOFFAT INSTITUTION.

John Brown.

MOVING THE FENCE FURTHER OUT

"WELL, I'll just tell you all about it," said Mrs. Brookes. "You see we'd been poking along in the same way for a good many years. When we started our Foreign Missionary Society, we agreed to give fifty dollars a year, and for eleven years we gave that right straight along. We took great credit to ourselves that we never fell below the mark. In fact, every annual meeting some of us were sure to remark how faithful we'd been in holding meetings and always raising the fifty dollars, and it never occurred to any of us we might move forward a step or two. Our meetings were very small, generally seven or eight present, and we thought twelve a large attendance. Like other societies, we had a good many contributing members who never came near the meetings. We'd sit there and say they ought to come, but didn't do anything to bring them. They'd give their money willingly enough when we went for it; but I declare there were some who, in all those years, never seemed to get it through their heads what the Society was, or what the dollar was for. They'd say: 'Foreign Missionary Society? Let me see—there are so many societies in the church. Is that the one Mrs. Benton is president of? Oh, yes, to be sure. Well, how much do I give?' and that's just all they knew or cared about it. 'Bands?' No, we didn't do much in that way. We had a sort of a band; one not very much alive, and not dead enough to bury—that kind, you know. It needed looking after. That's the way we dawdled along.

"Well, after a while, Miss Winsted—you know who she is, a real downright smart woman—she began to get restless, and tried to stir us up. She'd keep telling us we might do so and so; but you know how hard it is to get people out of ruts, when they once get in.

"One winter she went on east to visit her father's folks in New York and Philadelphia. While she was there she went

to some big missionary meetings, and talked with the ladies who engineered them, and met some missionaries right straight from the 'front' (as it is called), and saw the places where the missionary magazines are made. The upshot of it was she got wonderfully stirred up, and when she came home just talked right and left.

"Pretty soon it came time for our annual meeting; and when the treasurer's report was read there were some of the usual remarks about how well we'd done, and so on; and Mrs. Corey, the treasurer, says she: 'Yes, for eleven years

we've never failed to come up to our pledge.' Then it just seemed as if Miss Winsted couldn't keep in any longer. Says she: 'That's all very well; but don't you think, friends, that eleven years is long enough to be faithful over a very few things? We've cultivated our little plot of ground perseveringly; but isn't it time to move the fence further out?'

"We were all taken aback by that speech, and sat staring without saying a word, till Mrs. Corey managed to gasp out: 'I don't know what you mean.' 'I mean,' says Miss Winsted, 'we ought to do more in this work.' 'What more is there to do?' says Mrs. Corey.

"'Why,' says Miss Winsted, and her dark eyes just flashed, 'what's a woman's society for, if not to stir up the whole congregation on the subject of missions? We are losing splendid chances. Why, *I* think a society that's contented merely to give some money annually, and holding meetings once a month in the corner of the lecture-room, doesn't live up to its privileges.'

"'Privileges?' says Mrs. Corey. 'Yes,' says Miss Winsted. 'It's our privilege to do everything in our power to interest all the women of the church, and the children too. Who's going to look after them if we don't? Instead of that poor little dead-and-alive Band, we ought to have all the children and young people enlisted; we ought to be working missionary literature in among the congregation; we ought to encourage our pastor to get up popular meetings; and here we sit, not doing much, if anything; we don't even help along at monthly concerts.'

"'How are we going to help that way?' Miss Aldrich asked. 'Women are not allowed to speak in meeting in our church.'

"'Nobody wants you to speak,' says Miss Winsted. 'There are other ways of helping. Just you go regularly, and sit up in front, and look awfully interested, and sing out loud, and see if that don't help.'

"Miss Aldrich, she's a great laugher, and that appeared to tickle her, so she burst out laughing, and the rest of us joined in. That put us all into better humour, for some were beginning to be real vexed with Miss Winsted for taking the wind out of our sails at such a rate. Then, before any one could say anything more, Mrs. Benton said, 'Miss Winstead, you're right; we needed just that said to us—we've not been doing our duty. Dear friends,' says she, 'let us kneel down and pray over it.'

"Such a heart-searching prayer *I* never heard in all *my* life. After it, we were ready to take hold of and do any amount of work.

"Then we had a great discussion about what to do and how to do it. Suggestions were as thick as blackberries; it made one wonder where they'd been hiding all this time. One wanted to begin with the Band; another wanted to have the congregation canvassed; another thought that a big meeting would be a good send-off. Miss Winsted thought where we ought to begin was right in our own Society.

"'Let's aim to get our contributing members all interested says she. 'Let's get them all together, just once, to see each other, and realise they belong to the Society.'

"'How are you going to do it?' asks Mrs. Corey. 'They won't *come* together. We've invited them many a time to the meetings.' 'Let us try it socially,' says Miss Winsted. 'How would it do to have a missionary tea-party—just the twenty-eight women who contribute this fifty dollars?'

"That idea took, and there was such a buzz about whether we ten who were present should club together and give the

party to the rest, or whether we'd go round and talk them into having a kind of picnic. While the rest of us were talking as fast as our tongues could rattle, I saw Mrs. Hirst getting red in the face and fidgeting in her chair as if she wanted to say something. She's a first-rate woman, but not so bright as some, and no talker at all. She never opens her mouth in the meetings; but as she is always there, and tho only one who gives as high as ten dollars, we elected her vice-president, as then she'd have nothing to do. We were surprised to hear her speak up and say she would like to give that tea-party herself.

"'Oh, Mrs. Hirst,' says Mrs. Benton, 'it wouldn't be fair to let you have the whole burden of it.' 'Oh, yes it would,' says she. 'I can't talk and pray like the rest of you, but if

a tea-party is going to help mission work, I'll take that for my share. If the good Lord didn't give me smartness, and did give me property, I think He means me to serve Him with property instead of brains.'

"Now wasn't it humble-minded in her to talk that way, and wasn't it good of her to offer to have the tea-party?

"Well, the long and short of it is, in two weeks from that time we went to her house to tea, and she and Mrs. Benton had managed so well that all the members of the Society, old and young, rich and poor, were there.

"Mrs. Hirst had just the nicest kind of tea, but it beat me to know how they were going to make a missionary tea of it; but half a dozen of the leading spirits were all primed, and before the tea-cups had got half-way round, they began talking about how pleasant it was to see all the members together at once, and Mrs. Benton got Miss Winsted to tell about a meeting in New York with one of the teachers from the school in India, where our money had been going so long. This interested them mightily, and some asked questions; and Miss Winsted, she just started in and talked, and Mrs. Benton and two or three others backed her up, so, among them, the tea was missionary all the way through.

"In the parlour we found the tables covered with Oriental views and curiosities that some of the ladies had contrived to collect, and the whole evening, except when we were singing some missionary hymns, was spent in looking at them, and, as they led on, talking about missions. On one table were a lot of missionary magazines and leaflets, and Mrs. Benton told the folks to help themselves, so everybody took something home to read.

"They were all just as pleased as they could be with the party; and when we were upstairs, getting on our things, I heard Milly Harmon say: 'Just to think how much I've missed all these years! Here you've been learning and feeling so much, and I might have had a share in it all if I'd only realised that I belonged! I feel like a long-lost sister.'

"You can't imagine what a start that social meeting gave us. We set right to work after it, and now, as far as the missionary spirit is concerned, you wouldn't know our church to be the same place it was three years ago. We're only sorry we didn't think of moving the fence out sooner."—*From "Woman's Work for Woman."*

MONTHLY PRAYER MEETING.

THE first Monday in August being a Bank Holiday, the usual prayer-meeting will be omitted this month.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

NEEDS OF THE CHUNG KING MISSION.

THE Rev. J. W. Wilson writes from Chung King:—"Dr. John baptized two Sz-Chuen men last year, and these men have returned to their homes in Pa Cheo, a city distant from Chung King perhaps twelve days' tramp. One of them, a bright-looking fellow, has just turned up in my study, bringing with him a letter from thirty others in that neighbourhood, asking me to go up and prepare them for baptism. But I am tied to Chung King until help comes."—Mr. Wilson has been much cheered by the receipt of £5 from sympathisers at Lewisham, and has decided to spend it in feeding two boys for one year, or one boy for two years, so that they may continue in the day-school for a definite time. Mr. Wilson has himself undertaken to keep two boys for two years, and wishes that other friends at home would help in the same way. He also needs a good magic lantern, with a supply of miscellaneous slides.—Dr. Davenport's dispensary is in full swing, and doing a splendid work. It is open five days in the week, and patients average about thirty per day. But a hospital and chapel are greatly needed.

INDIA.

LED TO CHRIST BY NATIVES.

MR. J. N. FARQUHAR, B.A., states that "since December last there have been eleven baptisms from Hinduism and Mohammedanism in connection with our two Bengali churches in the centre of Calcutta. The stories of some of these converts are very touching. Among them are a man, his wife, and their son, who were devil-worshippers, and were brought to Christ through the serious illness the son had; two Hindu widows; and a medical student, won by the services at our preaching station in Bow Bazaar. Our Hindi preacher has also had the joy of leading his brother to Christ. Nearly all the above eleven were led to Christ by natives of this country. Thanks to our God for their splendid work! But we want ever so many more native workers: the labourers are so few. We are all rejoicing at present, because Babu Gopal Chundra Dutt, who has been sup-

ported by the Oxford Auxiliary, has now finished his course, and will be able to do efficient service as an evangelist. He has done an immense amount of such work during his student course, so we now expect great things from him. Our need of native helpers has led us to look about earnestly for young men suitable for being students and then evangelists. For a long time it seemed as if we could find none. Now we have four applicants ; but we have no money to support them if we accept them, beyond what the Oxford Auxiliary sends."—In connection with Union Chapel Bengali congregation, the Rev. W. B. Phillips reports the baptism of a Hindu from up country, a relative of his servant, and mainly led to Christ through his efforts. This servant, Chadee, was baptized by Mr. Phillips last year, and entered his service on the same day. He is proving a disciple, indeed, and will probably bring many others into the fold. We learn also from Mr. Phillips that a Christian head-master has been appointed to the High School at Baduria in place of a Hindu. "It is very difficult to get good Christian men to go to such out-stations, as they can usually command large salaries in big towns. We have every reason to believe that God Himself has brought this Christian brother to the service in answer to our earnest prayers."

MADAGASCAR.

ANOTHER HARVEST OF SPIRITUAL BLESSING.

At the end of May, a week of special services of a most successful and delightful character took place at the capital. They were held in three churches every day. "We had," says the Rev. R. Baron, "for the most part, crowded congregations, averaging probably in all from 2,500 to 3,000 people daily. Quite free from any form of excitement, and conducted with the greatest possible decorum, the meetings were nevertheless of an exceptionally high-toned and soul-stirring character, and all felt the manifest presence of the Spirit of God. The singing was of the very heartiest kind, many of the prayers of the natives were most earnest and inspiring. It may, I think be truly said that, with the exception of the special services of last year, there never were in Madagascar such helpful, genuine, touching meetings as these, and those of last year certainly did not exceed them. The people were deeply moved, the Christians were strengthened and stirred up to greater fervour, and very many gave themselves to the Lord Jesus Christ. At the Friday afternoon meetings we asked those who had become Christians during the week, as well as anxious enquirers, to meet together in the schoolroom at Ambohijatovo, on Saturday morning, at nine o'clock. To our great delight there were one hundred and twenty-eight present at the meeting, though many more would doubtless have come had they been able."

NOTABLE CONVERSIONS.

"There have been many notable instances of conversion, but of these I can only relate one or two that have come under my own notice. After a very telling sermon by Mr. Thorne from 'Behold I stand at the door and knock,' a man from Ambohimanga came up to me and said among other things : 'I have kept the door of my heart shut for about thirty years, and I think it's now about time to open it. Henceforward I am Christ's.' A woman who for years had been trying to find salvation in this way, that, and the other, found it while I was preaching on Monday, at Amparibe. She said she was so full of joy at the time that she could scarcely restrain herself from getting up there and then and telling it to the whole congregation, and that on the way home she certainly would have danced on the road for very joy, if the people would not have thought her mad. On the Sunday morning I went to the church at Amparibe, and preached. Some of the seed fell into good ground. After the sermon I asked those who had become Christians during the week to meet me in the schoolroom at the close of the service. I thought there would probably be six or eight, but, to my great delight, there were thirty-four ! We had a most delightful time. A few told their experiences. Poor folks, what lives some of them had been leading ! Their new experience was almost too much for them, and all eyes were suffused with tears of joy. One of them, a woman of about thirty years of age, in a little speech, brimful of happiness, said : 'Well, now, what say you ; we are all so happy, let us have a good clap !' And immediately they set to and clapped their hands for very happiness. So did I. It was all so spontaneous, so simple, so genuine, so touching ! Our meeting lasted about an hour, and I can truly say that it was one of the most delightful days I ever spent. Yesterday (Monday) a young man came to see me, as he wished to sign the temperance pledge. His heart had been touched at the meetings, and he had given himself to Christ. Drink, he said, was his snare. He told me that about a couple of months ago he was one evening drinking with a boon companion near the Zoma market, creating a disturbance, and fighting to such a degree that the police were called. They ran away, the policeman after them. The young man's companion was caught and is now in prison, but he himself escaped by hiding in an old rice-pit. In the middle of the night he began to feel his position so keenly, and was so overcome by a sense of shame, that he knelt in prayer to God, and vowed never to touch drink again. The meetings of last week completed the work begun in the rice-pit, and he had now given himself to God. The youth, I may say, comes from the village of Betsizaraina, in the Andohalo district. I might give other instances of a more or less interesting character, as showing the good results of last week's services. The meetings have also had a good effect in the way of strengthening the spiritual life of the native Christians and churches. Andrianaivoravelona, one

of our most esteemed native pastors, preaching in the Palace Church on Sunday, and referring to the meetings of the week, is reported to have said something to this effect: "I have been a Christian for many years, but, in future, I have determined that the words of Paul shall be mine more than ever before: 'To me to live is Christ.'" R. B.

REVIVAL MEETINGS AT AMBOHIMANDROSO.

On the 17th and 18th of March, a series of special meetings were held at Ambohimandroso for the deepening of spiritual life among the Christians of the district. All the church members from every part of the district were invited to attend, and a large number responded, so that the large chapel was filled to overflowing. The number present was not less than 700. For about six weeks previous to the meetings, the Christians assembled at different centres for counsel and prayer, and the learning of a new consecration hymn, with a view to prepare their minds and hearts to receive a blessing, and which probably contributed not a little to the success of the meetings. The first meeting was for prayer, which proved a "time of refreshing" to all present. In the afternoon of the same day, the Rev. H. T. Johnson, of Fianarantsoa, preached with much power on the words, "Ye are the salt of the earth," and it was evident that many in the crowded audience were deeply touched. On the second day, a very clear, concise, and earnest address was given by one of the native evangelists on "What it is to be a Christian," which was freely discussed by the audience, even some of the most intelligent women taking part. At the last meeting, the multitude surrounded the Lord's Table, to commemorate the crucified and risen Saviour. A good address was given by a native pastor on "Preparation for the Feast," followed up by Mr. Johnson on "Seeing Christ." A truly impressive sight it was: some seven hundred of the dusky sons and daughters of heathen Madagascar—who, with very few exceptions, had been born and brought up in heathenism—there, with bowed heads, visibly confessing their faith in Christ. A quiet influence pervaded all the meetings such as is seldom felt in Madagascar, and it is hoped that many returned to their homes greatly refreshed and strengthened for the Master's work in their several spheres. In that large audience there were many who have but a slight grasp of Christianity, and yet the feeblest seemed far removed from the raw heathen, while a large number are apparently good, earnest, and intelligent Christians, and doing faithful work in the villages around. May the influence still continue! O. O. C.

DEATH OF A BETSILEO KING.

The province of Betsileo is divided into three territories, each ruled by a petty king of its own. The chief of these, Rajoakarivony, died on April 3rd, and, though he personally does not deserve mention, the circumstances connected with his death and burial will perhaps show, better than anything else, how little advance the Betsileo have made towards Christianity. Though in every sense a heathen, a polygamist, and besotted by drink, he was more or less feared by rulers and people, holding sway, as he did, over the southern tribes. The body of Rajoakarivony is now lying at his house at Nasandratrony, and people are coming up from all the district round, bringing presents for the "sick," as he is not yet to be declared dead. It appears that his corpse is to undergo the horrible ceremony of being fastened tightly to the central part of the house with thongs cut from the hides of the oxen killed for the funeral ceremonies; a large incision will be made in each heel, and the body allowed to decompose till the putrid liquid produces the "fanany," or snake, which is supposed to contain the spirit of the dead, and which will be held in awe and reverence, and duly worshipped by the people. It is probable that the body will not be interred for a year. O. O. C.

NEW GUINEA.

NATIVE TEACHERS LEAVING HOME.

The *John Williams* left Apia on May 23rd for New Guinea. On the day before (Sunday) an interesting farewell service was held, at which the four Samoans and four Niueans who have gone in the vessel with their wives, were present. A few words of prayer were offered on the beach on the afternoon of departure, as the teachers were going off to the ship. "The scene," adds the Rev. S. J. Whitmee, "was very touching, for there were many weeping friends saying good-bye to those they may not see again upon earth."

WONDERFUL TRANSFORMATIO .

In Mr. Walker's absence, the Rev. C. W. Abel recently visited the three Samoan teachers, Maanaima, Filimona, and Toma, at their new stations in Milne Bay. "I found the in the best of health. It is hard to believe that it is less than three months since these men were first settled at their stations. They have completely won the affections of the people, and I have seen nothing before to equal the success which they have attained in so short a time. At Mita, Filimona has twenty boys and girls who can read. He has also a class for men and women, all of whom could read their letters, while some could spell out small words. At Mita, Bou, and Waralaia I found the people on the most friendly terms with the missionaries, and, from the reception I got, I might have been a bishop. The presence of these three excellent men has already wrought a great change in the people. Right opposite Maanaima's house, the cocoa-nut trees are simply tatooed with the records of the men who have been killed and eaten at this village. A man who is now in hearty sympathy with our work there, and who regularly attends a class Maanaima holds to prepare candidates for church membership, said to me: 'Oh, master, the number of men I have killed and eaten!' and he opened and closed his fingers two or three times, as if he were counting them off. 'But,' he said, 'we were ignorant then; now we know it is wrong, and all that is past.' I found, too, at Bou and Waralaia, the children were fast learning to read, some few of them being able to manage simple texts from the Suau Testament."

HOW THE SOCIETY'S FUNDS ARE EXPENDED.

Two years ago we published a similar table to the following. It has now been brought up to date. The two principal items of interest and importance are those of expenditure on the general work of the Society and the cost of administration and collection of funds; the latter being, when averaged, a fraction under 9 per cent. Every sovereign that has been spent during the past five years, has been expended in the following directions :—

	Year ending 30th April, 1888.	Year ending 30th April, 1889.	Eleven Months ending 31st March, 1890.	Year ending 31st March, 1891.	Year ending 31st March, 1892.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
China	0 2 4¼	0 2 10	0 2 9	0 2 9¾	0 2 8
North India	0 1 7¼	0 1 7½	0 1 7	0 1 8½	0 1 8
South India	0 3 4	0 3 5	0 3 9½	0 3 11½	0 3 10¼
Madagascar	0 3 2¾	0 2 9	0 3 0¼	0 2 10½	0 3 1½
South Africa...	0 1 1½	0 1 5¼	0 0 8½	0 1 1	0 0 10½
Central Africa	0 0 7¼	0 0 9½	0 0 6¼	0 0 7	0 0 8½
West Indies	0 0 2	0 0 2¼	0 0 2¼	0 0 1¾	0 0 2
Polynesia	0 2 8	0 2 7½	0 2 2	0 1 11	0 1 10¼
Ships	0 0 9½	0 1 1¾	0 0 11¾	0 0 10½	0 0 11¼
Female Missions	0 1 3½	0 1 4	0 1 5½	0 1 5¾	0 1 6½
Total in the direct service of Missions ...	0 17 2	0 17 1¾	0 17 2	0 17 5¼	0 17 4¾
Preparation of Missionaries	0 0 0¾	0 0 0¾	0 0 0¾	0 0 0¾	0 0 0¼
Retired Missionaries, Widows, &c. ...	0 0 11	0 0 11½	0 1 0¾	0 0 10¼	0 0 9½
Total Mission Expenditure	0 18 1¾	0 18 2	0 18 3½	0 18 4¼	0 18 2½
Collection of Funds and Administration...	0 1 10¼	0 1 10	0 1 8½	0 1 7¾	0 1 9½
	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0

LAMBETH AUXILIARY OF THE YOUNG MEN'S MISSIONARY BAND.

THE annual election of officers took place on June 3rd, at Camberwell Green Congregational Church, Rev. Thomas Hooper presiding. Mr. Hooper was re-elected president. It was decided to further the cause of Foreign Missions and the work of the Band, by inviting the various pastors to a general exchange of pulpits at the week evening services in the autumn. It was also determined to heartily support the "Watchers' Band," and the representatives were charged to join and to press the matter in their churches. Since this meeting a number of the pastors have very kindly responded to the invitation, and promised to take part in the exchange of pulpits.

SPECIAL OFFER TO SUNDAY-SCHOOL AND OTHER LIBRARIES.

IN the hope of thereby deepening interest in mission work, the Directors decided at their last Board meeting to make a special offer to Sunday-school and similar libraries of a copy, at half-price, of "Among the Cannibals of New Guinea," a beautifully illustrated and handsomely bound crown octavo book, in bevelled boards, by the Rev. S. McFarlane, LL.D., F.R.G.S. The illustrations are from original drawings by Hume Nisbet, Esq. The book is published at five shillings, but Sunday-school libraries will, on application, be supplied with a copy for half-a-crown.

A TRIP FROM SOUTH INDIA TO BOMBAY.

THE second National Convention of Indian Y.M.C. Associations took place in Bombay, from April 14—18th inclusive. Y.M.C.A. work in India is yet in its infancy, but it is a very promising infant all the same. Having the honour to be one of the Indian National Committee, who stand as sponsors for the said infant, I was very glad to find the way open up to visit Bombay for the Convention, and, on going and returning, was able to see something of

SOUTH INDIA CATECHIST AND FAMILY.

missionary work outside Travancore. Mr. A. W. Fletcher, B.Sc., accompanied me as a delegate from Adelaide, and one of my medical students as a delegate from Neyoor. Major-General A. H. E. Campbell, of Hyderabad, was chairman of the Convention, and though the distance to Bombay admitted of only twelve Associations being personally represented, yet, out of forty-five Associations known to exist in India, forty-two sent in reports, which were read at one of the sittings. Numerous papers, bearing on different phases of the work, were read and discussed, and a most pleasant and profitable period was spent. One very encouraging feature of the work is the interest which the more favoured Associations in England, America, and Australia are beginning to take in the younger and feebler brother born to them in India. The British Associations, for example, have already secured an experienced Y.M.C.A. secretary, and guaranteed his support for the organisation and development of the work in the Bombay Presidency. The American Associations are already supporting the local secretary in Madras, and are about to provide a second man for any part of India the Indian National Committee may consider best. The Australian Associations have taken under serious consideration their duty in the matter, and it is most likely that they will definitely undertake the support of a competent native of India to work especially in the extreme south. The Bombay friends certainly carried out the entertainment of the delegates very handsomely, boarding them with different friends in the city, and arranging a special holiday trip to the Elephanta caves for their benefit.

Amongst the L.M.S. stations visited on the journey to and

from Bombay were Bellary, Gooty, Belgaum, Bangalore, and Coimbatore.

At Bellary, the veteran Rev. E. Lewis was my host, and a great pleasure it was to meet him. After nearly thirty years work in India, he has lately had the joy of seeing a more abundant ingathering than ever before, and the Directors have wisely seen their way to coin out two new stations and districts out of some of the outlying parts of what was once the huge Bellary field. ere, too, the "Wardlaw College" was visited, and acquaintance made with Mr. J. P. Cotelingam, M.A., a native Christian graduate, the present Principal of the college. It was most satisfactory to see the order and discipline of the 350 lads and young men under the Principal's able management, and it was a great pleasure also to have Mr. Cotelingam with us at the Bombay Convention. Mr. Fletcher gave an address to the higher classes in the college on "The Secret of Christiauity," which was listened to with marked attention. Mrs. Lewis is also doing a good work with Bible-women, an Orphan Girls' School, and schools in the town for Telugu and Canarese heathen girls. With regard to the latter, the work is sadly cramped for want of a suitable schoolroom, and, ground being difficult to buy, it might possibly require £100 to get a suitable site and building. But some of the Lord's stewards would not reckon this an insuperable difficulty, and should this meet the eye of such, I can heartily recommend this investment for Him.

At Gooty, I found sickness, in the form of the ubiquitous influenza, had visited two of the missionary families, and both Mr. and Mrs. Bacon, who have lately removed here from Cuddapah, and Mr. Stephenson, had all been laid up with it. Mrs. Stephenson, also, was then on the point of taking her two boys home, leaving her youngest under the kind, motherly care of Mrs. Lewis, of Bellary.

At Belgaum, I was in the heart of the famous Mahratta country, and the guest of the Rev. J. G. Hawker, who has charge of the immense district, while Rev. J. Smith—an old college companion of Mr. Hawker—has charge of the High School, which is about to remove into the fine new blocks of class-rooms forming the new High School building. The immensity of the Belgaum district may be inferred, when it is stated that it comprises a territory 100 miles long and fifty broad, with over 1,000 towns, villages, and hamlets in it, to visit each of which in succession, some years ago, took five years for the missionary to accomplish. Can it be wondered at that India is slow in waking up from its lethargy of ages, when many a hamlet sees only one Christian messenger once in five years?

At Bangalore, I stayed with an old Travancore missionary, Rev. G. O. Newport, and, at Coimbatore, I was kindly entertained by Rev. S. Long. The peeps at these places will long remain pleasant and helpful memories, as will the hurried run up to Yercaud, where the Salem and Cuddapah missionaries were then staying. One of the latter, Dr. T. V. Campbell, has very kindly lent his assistauce in examining the Neyoor medical class, one of whom, I hope, will become Dr. Campbell's assistant in the medical missionary work he is about to open up in the Cuddapah district.

Altogether, the tour was one which was full of encouragement, for, though by it a more expanded idea of the immensity of the Indian field could not but be gained, at every place there were signs that the Gospel of God's grace is winning its way into the hearts and homes of India's millions.

E. Sargood Fry.

A DAY'S EXCURSION TO KAURAPUKUR.

KAURAPUKUR is the headquarters of the South Village churches connected with the London Missionary Society about six miles south of Calcutta. On the 24th of May last, availing myself of the holiday allowed to Government offices in honour of the birth of our Empress, I, in company with the Rev. T. K. Chatterji, the beloved pastor of our Bhowanipur Church, Babu Gopal Chandra Dutt, who has just finished his theological course and been raised to the status of an evangelist, and another friend, Babu Jadu Nath Shome, B.A., connected with our church, went to the above-named place to spend the day there. We have been wishing to go there for two reasons—firstly, reports having reached our ears that the Roman Catholics and the Methodists had been working among the Christian people there and trying to win them over, and that some of the people had actually gone over to their side, we wanted to acquaint ourselves with the real state of affairs by an actual visit to the place; and secondly, to be sincere, we wanted to enjoy a holiday there. Our visit to the place may, therefore, be called a quasi-missionary one.

We left for the place at about eight a.m., and arrived there about nine a.m., it being only about an hour's journey from Bhowanipur by a hired gharry. It was a pleasant drive, the atmosphere having been much cooled by the rain on the previous day, otherwise it would have been rather warm. We first called on the Rev. S. C. Ghosh, the native missionary in charge. In his house we had a very hearty breakfast, the fish from the tank, and the mangoes from the trees in the Mission compound, proving very enjoyable. After breakfast we visited as many houses as possible. I was quite pleased to see the people and their neat mud-walled and straw-thatched houses. I had been to Kaurapukur before, but had never visited so many houses as I did this time. To one accustomed to see villages inhabited by Hindus and Mohammedans only, it was a treat to see a village the people of which, with habits and occupations similar to those of the heathen, were nevertheless Christians. I hope the day is not far distant when we shall be privileged to see such villages scattered all over the country. In every house we had a cordial welcome, and were invariably asked to take something. I think we did full justice to the cocoa-nuts and the mangoes, which are to be found in almost every house, and which were invariably offered to us, not to mention the pipe (hookka), which is the first item of reception after the greeting (namashkar) and the shaking of hands; the latter, though an English importation, is by no means a bad one. By the bye, cocoa-nut water is a good substitute for the foul tank water in such villages, especially at this dry season. The people were all very pleased to see us, and especially to see their former missionary, the Rev. T. K. Chatterji, who was stationed there before his transfer to Bhowanipur.

I must not omit to give a few particulars of our visit to a

house situated at a little distance from Kaurapukur. To reach it we had to cross a small iron bridge over the Khal, one of those streamlets with which the south villages abound. The occupant of this house, who works in connection with the boarding school at the place, has lately become lame by a nasty fall while attempting to step out of his house with a new pair of shoes on. He burst into tears as soon as he saw Tinkari Babu, and considered it a great honour that he had taken the trouble to go and see him. Poor man! I think he could have got over his lameness if he had placed himself under good medical treatment. Evidently he had been treated by a quack, for, being poor, he could not come to Calcutta, but availed himself of the poor attendance he could get near at hand. I believe there is yet hope of his getting quite well again under proper medical skill, and Tinkari Babu has kindly undertaken to see to it. When we were about to leave his house, he sent for his Bible, called his wife and all his kith and kin, and asked for prayer, which Tinkari Babu offered. He seemed to be deeply impressed with a sense of his sinfulness, and was much humbled under his affliction.

We were much pleased to see the two Bible-women working here—one rather young and sharp-looking, and the other a venerable old lady with grey-headed experience, full of Christian grace. As a material portion of our visit, I must gratefully acknowledge that we ate the best of mangoes at her house. She and her husband appeared very happy, notwithstanding a family calamity which has lately befallen them.

We returned home in the evening, walking half the way, after spending a very pleasant day. Matters did not look so bad as we expected they would. It is a pity, while there are vast fields in India still untouched, missionary agencies should encroach upon ground already worked by others. I was also much impressed with the thought which is always foremost in my mind, that missionary work in this country at the present time should have a two-fold object in view—the converting of the heathen, and the building up of the Church already gathered. And lastly, may I here give another bit of my own mind? While there I thought to myself that, if I should ever see my way clear, I would not mind—nay, I should consider it an honour and privilege—to live there, and work for the Lord among those dear simple people, towards whom I felt my heart so much drawn.

May 31st, 1892. Atul K. Nag.

BIBLE TEACHING ON MISSIONS.—VII.

By Rev. J. F. B. Tinling, B.A.

"Then said I, here am I, send me."—Isaiah vi. 8.

THE appeal in connection with our Forward Movement has been answered by gifts amounting to £35,000, and by a few noble offers of personal service. As usual, the enthusiasm and self-sacrifice involved in the latter are found with women more largely than with men; and, although the male volunteers include men of prominent position and distinguished abilities, whose example ought to cause great searchings of heart, the need of strong men, ready to give all to Christ for the salvation of the heathen, is as urgent as ever, and the general silence should be more impressive and suggestive than many voices to all who know this service to be within their power.

But deliberately to say, "Here am I, send me," without knowing, or caring to know, the particular service required, is possible only to men of utter consecration and simple faith, and behind these is a preparation corresponding with that which fitted Isaiah for his great and difficult work.

A sight of God, an experience of grace, and a hearing of a general call for service made up the initial experience of the prophet. All servants of God have undergone a similar training, but with very different degrees of revelation and of spiritual intelligence. The mark of this training on great lives is deep and constant. "The God of glory appeared unto our Father Abraham while he was in Mesopotamia," and, by revelation, call, and promise, made possible his splendid life of faith; and to transform the bitterest persecutor into the chief of apostles it was necessary and sufficient that he "should see that Just One (identified by the beloved disciple with Jehovah, whom Isaiah saw), and should hear the words of His mouth." The glory that poured from the exalted throne of the prophet's vision was emphatically the glory of holiness. Wisdom, power, benevolence, on which the natural mind prefers to dwell, all give place in revelation to this; and when the real vision breaks upon the soul it draws out the cry of Job: "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee: wherefore I abhor myself, and repent in dust and ashes." In this view grace becomes an immediate, imperative, and vast necessity, which only the altar in the Divine presence, and the fire divinely kindled, can supply. But when "mercy and truth are met together, and righteousness and peace have kissed each other," the voice of the Holy One is law upon the lips of love, and conscience and heart hasten together to obey. What then is the great utterance heard by the enlightened, pardoned, and purified soul? It is only, "Whom shall I send, and who will go for us?" Not even by the memory of grace will the Holy One make a demand for service. Only love, born of grace, can acceptably serve God, and to love opportunity, discovered by the Word of God, is enough. The Lord, who might treat all as slaves, shows His great work waiting for volunteers, by whom alone He can be fitly interpreted. And so it has waited through the centuries, done loyally and lovingly by the few, neglected by the many who profess to have experienced saving grace. The need and the opportunity to-day are greater than ever. The heathen world, peopled by a thousand millions, of which 50,000 are dying daily, lies open before us, and God, who "would have all men to be saved," but who consistently works by moral means and by free agency, still asks, "Whom

shall I send, and who will go for us?" Many seem never to hear the voice; others only hear a general call, and have no idea how particular and personal it is intended to be, and actually is, to loving souls: others, again, are a little stirred in conscience by it, but, looking to the prospects of home and business—of comfort and of wealth—they turn quietly away with "I pray Thee have me excused"! Stay, brethren, who are thus turning from the rough way of missionary heroism to an easy path of conventional Christianity, and at least give this Divine alternative some serious, prayerful thought. Would your sacrifice ever equal that of Moses or of Paul, who alike found in the reproach of Christ greater riches than the treasures of the world; or can wealth and worldly honours, with the Christian service of scanty leisure and remnants of power, provide against life's eventide or the resurrection morning such satisfaction and reward as belong to those who have sought fully "to share the travail that makes God's Kingdom come"? Certainly all are not called to this work or fitted for it, but, as certainly, the will of God is resisted by many who should find in it their duty and their honour. Let us, at least, stand in the Divine presence with perfect honesty and obedience of spirit, and, grateful for the mercy which has come to us, remember the world which is still waiting in darkness for the messengers of light, and ask "Lord, what wilt Thou have me to do?" Some of us would gladly share this great service if we might; will those who may refuse it?

PERSONAL ITEMS.

CHINA.—The Rev. G. H. Bondfield, as pastor of Union Church, Hong Kong, has been greatly encouraged by the measure of prosperity which God has granted his church during the past year. For the first time in its history, the expenses in connection with the work have been met by the ordinary income, and, whereas five years ago there was no church and scarcely a congregation, now the congregation begins to be an important factor in the life of the colony. The report states that the graceful manner in which the Argyll and Sutherland Highlanders, on the eve of their departure, showed their high appreciation of Mr. Bondfield's ministry was very gratifying. Acknowledgment is also made of the efficient services of Miss Field, as hon. organist, and of Dr. Thomson as superintendent of the Sunday-school.—The Rev. W. E. McFarlane has joined the Rev. J. Parker in Mongolia. Their postal address will in future be, "Mongolian Mission, care of Dr. Brander, Chin Chou, New Chuang, North China." By this route they hope to receive a mail once every ten days, or even oftener. Another outcome of the rebellion is that the telegraph is to be extended to Chao Yang, from Tientsin, and thus be brought into touch with London.

INDIA.—Babu Ram Chandra Bose, M.A., of Benares, who had been ailing for some time, fell asleep in Jesus, in full faith and hope, on May 30th. "In him," writes one of his native brethren, "our Christian community has lost a most venerated and worthy member. His life was most useful to us all in exhibiting to us what a Christlike Christian is, and how one should serve and glorify his blessed Redeemer, not only by zealous work for the extension of His Kingdom and for the salvation of sinful souls, but by thorough, consistent character and dealing."—After working for three years and a half at Calcutta, Miss L. J. Robinson tells us that "they have been amongst the happiest years of my life, for God has given me great joy in His service here. Were the friends at home to realise the blessings and privilege of working in the foreign mission-field, surely they would not be so slow to obey our Lord's command, 'Go ye.'"—Mrs. Hewlett purposes re-entering the service of the Indian Normal School and Female Education Society, under whose auspices she first went out to India.—The *Evangelical Magazine*, which becomes growingly interesting under the able editorship of the Rev. D. Burford Hooke, contains a good portrait of the Rev. R. J. Ward, who, by the way, has been entertained at a complimentary breakfast by the clergy of St. Helen's, on the invitation of the vicar. It is interesting to note, in view of Mr. Ward's resolve to undertake missionary work in India, that one of his predecessors at St. Helen's (the Rev. John Edwards) was for a short time an agent of this Society in the foreign field.—The people of Travancore have felt most acutely the death of their old friend and missionary, the Rev. Dr. Lowe, and have expressed their sympathy with the bereaved family, both by word and letter, in the most touching manner. Many deputations have come purposely to Neyoor (where Dr. Lowe's daughter, Mrs. Fry, lives) with this end in view.

MADAGASCAR.—Miss Mary Matthews (daughter of the Rev. T. T. Matthews), who gained the highest place upon the Honours list for pianoforte playing, at the recent local examinations of Trinity College, London, receives the gold medal.

AFRICA.—At the close of the meetings of the Bechuanaland District Committee, held at Taung in May, a special gathering of the missionaries and their families took place for the purpose of congratulating the Rev. W. Ashton upon his approaching Jubilee, and to inform him that it was their intention to present him in June with an illuminated address and study-chair as a tangible expression of their deep love and sincere affection. The new Mission Church at Barkly West is to be called the "Ashton Jubilee Church."—It was announced at the close of the last annual meeting of the Lake Tanganyika District Committee that a "Ladies' Committee" had been formed to assume control of women's work. The Secretary (Rev. D. P. Jones) adds:—"The lines on which they proposed to work were entirely in accord with our ideas, and we cordially wished them every success in this important undertaking."

SOUTH SEAS.—The Rev. C. W. Abel wrote from Kwato, in May, that the schooner chartered by the Wesleyan Missionary Society had arrived with three ladies, one to become the wife of a missionary, and the other two to work as sisters amongst girls and women at Dobu. This is certainly a bo'd step.

Missions between the Years 1845 and 1890 (*Der Stand der Evangelischen Heidenmission in der Jahren 1845 und 1890. Von J. Vahl*).—This pamphlet is a translation into German from the Danish. Provost Vahl read a paper on this subject at the Florence gathering of the Evangelical Alliance in 1891. To this paper he has here added most elaborate tables. The translator, G. Kurze, Pfarrer in Bornshain, has given a few observations of his own. The tables are perhaps as full and complete as any that were ever prepared. (The work is published by Bertelsmann, Gütersloh, 1892). The general summary given states that from 1845 to 1890 the number of

Missionaries increased from	Three to four	fold
Female missionaries	Twenty-six	,,
Native pastors	Nineteen	,,
Native assistant preachers	Ten	,,
Christians	Six	,,
Communicants	Four	,,
Schools	Five	,,
Scholars	Six	,,

The chief increase is in Asia and Africa. In Polynesia and America the native races are decaying. Not including the negroes in the United States, it appears that the number of heathen won over to Christianity is two and three-quarter millions; but this figure is probably below rather than above the reality.

Africa (*The Cameroons*). — This district, formerly evangelised by the Baptist Missionary Society, has, for the last five years, been worked by the Bâle Missionary Society, as it is now a part of German territory. The Society has already lost many of its missionaries there by death. Last year only one died, but five had to return home on the sick list. One of the cheering features of the work here, says the July number of the *Evang. Missi ns-Magazin*, is the readiness of the people far and near to receive the Gospel message. Last year, in the district of Bonaberi alone, along the rivers Mongo and Wuri, thirteen chapels and two teachers' houses were erected. Great zeal was shown by the people in this building work. Village rivalled village in the desire to have the best house of God. Collections were made, and considerable sums were raised, but best of all in this district, eighty souls (four of them children) were baptized. Of these baptisms, fifty-six took place at the opening of the chapels, thus making the ceremony one of much gladness. The old station of Bakundu, in the Upper Mongo territory, is no longer the farthest post of the Cameroons Mission. The work has been pushed on a day's journey to Bakake or Bombe. In both places new chapels have been built, and Missionary Scholten was able to testify at the opening that the Gospel is here also in open conflict with heathenism, and is obtaining the victory. At the dedication of the pretty chapel at Bakundu, at which a large number of people were present, and among them the first chief of the town, a most crafty and hostile man, eleven young men were baptized. A great commotion was caused among the crowd by the declaration of the second chief that he intended to abandon fetish worship and become a Christian. The idols and fetish objects were to be removed from his house on that very day. At this declaration, which he sincerely meant, the people were horrified, especially when he handed over his fetish wares to the missionary and begged that they might be taken away. They consisted of a number of carved figures, and all kinds of plaited work, used at dances, a number of sticks, and of a sackful of animal and human skulls. When the Christians and candidates for baptism were carrying them away, with the intention of burning them, the elders of the town rushed forward, seized all the figures and fetishes, and bore them off with loud cries to another place. "Never," says Missionary Scholten, "was I so moved by the blindness of the heathen as by this scene. The chief bravely tore himself away from his idols and condemned them to the fire, but his people took them in their arms and bore them away as their most sacred possession." The chief then locked up his house, and joined the Christians at the station with a view to being prepared for baptism. Bakake (Bombe), the new out-station, where also a chapel has been dedicated, and four heathen were at the same time baptized, is five hours to the north-east of Bakundu, and also on the Mongo River. The chapel stands on a height above the village, and is visible up and down the stream. At the opening the chiefs were present and brought gifts.

Africa (*East African Missionary Society, or Berlin III.*)—The First Baptism.—A delightful service was held on *Quasimodogeniti* Sunday, at the mission station of Tanga. Brother Krämer baptized the boy Koba. This lad was at the station last year, but had been sent for by his master, and would have been sold into slavery, had he not been ransomed. The money our friends raised for this purpose was not in vain. From the very first he has displayed great diligence, and when the other boys were asleep, he asked for a light, and could be heard reading aloud. There was some intention of baptizing him at Christmas, but it was thought better to wait and see if he were really converted. At last there appeared no reason for further delay. On the day before the ceremony the missionary said to him: "What have you done to make yourself fit and worthy of baptism?" "I prayed God to give me His Holy Spirit to prepare me for it."

Spain (*Granada*).—Pastor Joseph Alhama died on the 4th of April at an advanced age and after a long illness. Many of our readers will remember his name in connection with the persecution under Queen Isabella. He was a native of Malaga, and was brought into connection with the little Protestant company in that city through the instrumentality of Matamoros. After he had settled in Granada as a hat-maker, he was accused of helping a young man, guilty of heresy (*sic*), to escape. His house was searched and many Protestant writings were found there, also letters from various Protestants. At the end of the summer of 1860 he and his aged mother were put in prison in Granada,

where they found themselves in company with Matamoros, Trigo, Carrasco and others. In December, 1861, he was condemned to seven years at the galleys, and in the following year, having appealed against the sentence, the seven was changed to nine. The King of Prussia and the Evangelical Alliance having appealed to Queen Isabella, the nine years of galley work were commuted for nine years' banishment. He settled in Gibraltar and earned his livelihood, and when the revolution came in 1868 he returned to Granada and became pastor of the little church there. He was not a man of many gifts, but his simplicity and earnestness of faith did much to recommend the Gospel.

Transvaal.—A little missionary society has existed for several years past in French-speaking Switzerland—*la Mission Romande*. Its chosen sphere at present is the Transvaal, where it has six stations, two in the district of Spelonken, one in the Bokaha country, and three in the Delagoa coast region. The hopes excited at first in the Spelonken district have been somewhat frustrated. A spirit of discontent exists among the people, and one evangelist has been dismissed. An attempt was made to establish an evangelists' training school there. At length eight pupils were obtained, but soon withdrew. Nothing discouraged, the missionary at Valdezia has begun again, and by the last advices has four pupils. The most flourishing station is at Lourenço-Marqués, near the coast. Here there is a large chapel, with 700 persons usually attending, and a mission-house. It is hoped that 135 persons were converted last year. Four young men belonging to the church have gone, three to Valdezia, and one to Morija (the Paris Missionary Society's station in Basutoland), to be trained as evangelists. With a view to a further extension of the work, Missionary H. Berthoud went to Mandlakazi, the capital of the empire of Gaza, and the residence of the great chief, Gungunyane. This man is the head of the Tonga race, which comprises several tribes. The chief seemed well disposed to receive a missionary, and especially evangelists, whom he called his children. After a journey of three months, the missionary returned to Spelonken, and in conference with his brethren it was determined to advise the Society to commence a mission at once at Mandlakazi. Alas! the state of the finances prevents.

Dutch East Indies (*Nias Island*).—On January 14th, Missionary Lett, accompanied by the Governor of the West Coast of Sumatra and the Controller of Nias, undertook a voyage to the southern part of Nias. There he was able, in company with these officials, to visit all the more important chiefs, and to enter into friendly relations with them. It is hoped that, as the result of these interviews, the western part of the island, where the brethren Lett and Reisse are now settled, will in future be free from raids from the southern district. This would naturally be a great blessing to the country and to this new work. The site of the first station, situate between Fadoro and Tugalla, is already chosen, and ground has been given by the people. The two missionaries, Reisse and Kramer, who went there overland, approved of the choice, and probably this first station on the West Coast was entered upon at the end of April last.

What a pathetic incident was that of a blind man, who walked all the way from Lhassa, at least a thousand miles, in the hope that the Doctor Sahib at Leh could remove the cataract and give him sight! Alas, when he arrived within a day or two of Leh, he heard that our medical missionary was dead. Sorrowfully he turned and travelled home again, all those thousand miles, over mountain passes and plateaux, averaging 15,000 feet above the sea. If he returns this year he will find a missionary doctor at Leh, and we trust no such interval will occur again. But, to ensure a continuous supply of efficient medical missionaries in this and in other fields which are crying out for them, we must have students in training for this important branch of the service. We are gathering a "Medical Missionary Training Fund," to provide for the training of, at any rate, one candidate, preferably from the ranks of our membership in England, Ireland, or Scotland. So far, we have received about £120 for the fund, but we have not yet found the man. Meanwhile, we push on, setting before us, as our first goal, the £300 required for the fees and maintenance of one student.—*Moravian Missionary Magazine.*

ANNOUNCEMENTS.

DEPARTURES.

The Rev. James Sibree, F.R.G.S., Mrs. and Miss Sibree, and Miss Craven, returning to Antananarivo; Rev. Arthur S. Huckett, Mrs. Huckett, and child, returning to Iarindrano; and Rev. James Sharman, B.A., B.D., and Mrs. Sharman, appointed to Antananarivo, embarked for Madagascar, per steamer *Garth Castle*, June 24th.

ARRIVALS IN ENGLAND.

The Rev. A. E. Claxton, Mrs. Claxton, and family, from Upolu, Samoan Islands, South Seas, per steamer *Aorangi*, June 27th.

The Rev. D. Carnegie, Mrs. Carnegie, and family, with Miss Helm, from Hope Fountain, Matebeleland, and Miss Harper, from King William's Town, South Africa, per steamer *German*, July 2nd.

The Rev. Thos. Brockway and Mrs. Brockway, from Ambositra, and Rev. H. T. Johnson, Mrs. Johnson, and family, from Fianarantsoa, Betsileo Country, Madagascar, per steamer *Methven Castle*, July 10th.

The Rev. W. A. Elliott, Mrs. Elliott, and family, from Inyati, Matebeleland, South Africa, per steamer *Tartar*, July 10th.

BIRTH.

Bondfield.—February 26th, at Hong Kong, China, the wife of the Rev. G. H. Bondfield, of a son (Henry Dale).

MARRIAGE.

Marshall—Phillips.—March 9th, at Madras, South India, by the Rev G. O. Newport, of Bangalore, the Rev. C. G. Marshall, of Tripatore, to Minnie daughter of the Rev. Maurice Phillips, of Madras.

DEATH.

Murray.—July 8th, at Sydney, the Rev. A. W. Murray, formerly missionary in Samoa, South Pacific, aged 80 years.

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